Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, JANUARY 29, 1825. NO 4.

MISCELLANY.

A JUNE DAY,

From "the Forest Minstrel," by William and Mary Howitt.

O hast thou ever wished to know
When most this varying world below
Is like the changeless heaven above,
In beauty, pleasure, peace and love?
Haste then, in summer's youthful noon,
The green, the joyous month of June,
Far from the sultry streeted town,
And lay thee in the evening down,
In some sweet hamlet's whitewall'd cot,
Round which the pear and apricot
Twine their green arms, and sparrows watch
From their snug peepholes in the thatch;
And the light lattic'd porch embower,
The creeper and the passion flower.
The morning bursts—all heaven has shed
Its light and music round thy bed;
The birds are busy in the eaves,
The sun-light dances on the leaves,
That treemble round the window's rim,
And to and fro the shadows skim
Of busy wing's without, that ply
In quest of larva, worm, or fly.
Throw now the summer casement wide,
In flows the warm and odorous tide
From dew-besprinkl'd shrub and flower,
That blossoms round the sylvan bower.
But O thou world of light and glee,
What soul can ever picture thee?
As strays the fond enthusiast eye
Round the green earth and flaming sky,
From every meadow, bush, and tree,
Rings morning's loudest melody.
Hark to the cuckoo's wand'ring notes!
Hark to the lark, whose music floats
Through the wide air in strains that tell,
This is a world where gods might dwell.
The dew yet lingers on the grass,
As down the long green lane you pass,
Where o'er the hawthorn's snowy wreaths,
The woodbine's honied perfume breathes;
And the wild roses arching spray
Flaunts to the breeze above your way.
What palace proud—what city hall,
Can match these verdant boughs that fall,
Vaulting o'er banks of flowers, that glow
In hues of crimson, gold, and snow?
When, midst the wild-brier's emerald leaves.
Her gauzelike nest the white throat weaves
What sense of joy hath ever stole
From song, or harp, into thy soul,
Like this, from young birds all unseen,
Chirping among the foliage green?
Or, new to life, on wings untried,
Fluttering from bushes by your side;
Or gazing at you unconcern'd,
Their foes, their perils yet unlearned;
With yellow bills, and plumage fair,
And down that trembles to the air.
The gale has woke, and like a soul,
Sent life and beauty through the whole.
One living, restless radiance gleams,
From quivering trees, and flowers, and streams.
Mark! how its bright and silvery sheen,
Gilds the tall grass; and cornfields green;
Wave after wave, the gleaming tide
Of light sweeps o'er their surface wide;
And the quick, dancing splendour plays,
As o'er the sea, the summer's blaze.

FRIENDS.

BY MONTGOMERY.

Friend after friend departs:
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end;
Were this frail world our final rest,
Living or dying none were blest.

Beyond the flight of time,
Beyond the reign of death,
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire!

There is a world above
Where parting is unknown;
A long etenity of love
Formed for the good alone;
And faith beholds the dying here
Translated from the glorious sphere!

Thus star by star declines
Till all are past away?
As morning high and higher shines
To pure and perfect day;
Nor sink these stars in empty night,
But hide themselves in Heavens own light.

MYSTERIES IN RELIGION.

The articles in our two last numbers, on *mysteries*, are succeeded, in the work from which they are taken, by the following inferences, which are worthy the serious attention of all who have been accustomed to judge hastily either of religious doctrines, or of their fellow christians who differ from them.

It appears from what we have said, that it is injurious to accuse moderate divines of being enemies to *mysteries*. One may see, by what we have advanced agreeably to their ideas, that they reject not those *mysteries*, which in reality belong to religion. They acknowledge, in the strongest manner, that there are in the nature of God many things which transcend our weak capacity. They receive with devout regard every thing which revelation hath added which reason could not discover. But they do not blindly submit to the decisions of men, who would often vend those doctrines for mysteries, which have no other foundation but their own imaginations. It is against *these* pretended mysteries that they declare war, and not against *those* which religion contains. Penetrated with gratitude and esteem for the truths which the Gospel teaches them, they cannot suffer that men should contaminate their sacred purity, by associating with them doctrines which are absurd, replete with difficulties and contradictions. One might with much more justice accuse the rigid divines with being enemies to *mysteries*. It is doing great injury to true *mysteries*, to unite with them, as they often do, abstract speculations, loaded with difficulties and contradictions, which render religion contemptible, which make real mysteries to be questioned, which, exhibiting religion under a disadvantageous form, weaken the esteem which men ought to cherish for it, and occasion doubts to arise concerning its credibility.

Besides, it appears from the facility with which these divines pronounce on all kinds of subjects, that they own much fewer *mysteries*, than those whom they reproach with being enemies to mysteries. It is asked, for example, in what manner God hath predestinated mankind to salvation? A moderate divine will tell you, that the only thing that he knows upon this subject is, that God hath determined to save those who shall believe in Jesus Christ, and to condemn those who shall refuse to receive him. He will confess that he knows no more than this concerning it, that this affair is to him a *mystery*. But the rigid divine will not be content with such a concise account; he will gradually unfold to you all the most hidden secrets of this *mystery*; will tell you which is the *first* decree which God formed in this respect, which the second, and which third, fourth, and fifth. You would suppose he had known the secret counsels of the Almighty, so little is he embarrassed with this subject, and with such facility he pronounces on what creates to others the greatest difficulties.

Is it inquired, what shall be the final condition of the heathens, who have not the happiness of knowing Jesus Christ? What shall be the everlasting state of those, who have fallen into such and such an error? A moderate divine will say, that he leaves them to the equitable judgment of God, the sole legislator, who can save and who can destroy; he will say, that he hath not sufficient light to decide, in any peremptory manner, the fate of the erroneous; that this is to him a *mystery*. But a severe divine, far from adopting this *mystery*, will directly pronounce the sentence, which they shall assuredly receive at the last day, and condemn them all without mercy. An observer of characters will find, that the moderate divine suspends his judgment on an infinite number of subjects, and freely owns that they are *mysteries* to him; while the rigid, by his temerity in determining every thing, annihilates divers *mysteries*, which the weakness of his understanding ought to make him acknowledge.

Another reflection, which naturally follows from our principles, is, that we ought to entertain great candour towards those who fall into any error with regard to *mysteries*. They are in truth guilty of imprudence and temerity. They are wrong in hazarding a decision on these matters, without having a sufficient light by which to form a clear judgment. But still, the subjects, on which their opinions are erroneous, are very difficult, it is not easy to gain clear and distinct ideas of them. The difficulty of the matter in question requires, that we should exercise indulgence and charity towards them. If the point were concerning things obvious and evident, on which it was easy to determine, one would have reason to censure them, for the bad use they made of their understanding. They have no excuse, who suffer themselves to be deceived on subjects, which have nothing in them but what is simple and level to our capacity. But the more difficult a matter is, the more easy is it to be deceived in our judgments concerning it, and the more lenity and candour ought we to cherish towards those, who have the misfortune to wander from the truth, on subjects so susceptible of error and misapprehension.—*Sparks' Collect.*

MR COLMAN'S SERMON.

We have just received a copy of "*A Discourse on* THE PROPER CHARACTER OF RELIGIOUS INSTITUTIONS, *delivered at Salem, 7th Dec.* 1824, by REV HENRY COLMAN, *at the opening of the Independent Congregational Church in Barton-square.*

This sermon is founded on Matt. vii. 21. 'Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father, which is in heaven.'

The first inquiry of the sermon is, "What are the purposes of religion." To this he replies *firstly* by stating what *are not* and *secondly* by stating what *are* the purposes of religion.—Among the many valuable remarks under the first division of of this part of the discourse, are the following:—

1. The end of religion is not the establishment of any particular form of worship. None has been enjoined by Jesus. Men may pay their vows at Jerusalem or at Gerizim; or where he himself often rendered his devotions, in the solitude of the desert, and under the open canopy of heaven. The religious homage is always acceptable, which is offered in spirit and truth. The consecrated altar is the pure and upright heart; and the incense, which finds its way to heaven, is kind affection to man, and humble piety to God.

2. Nor is the establishment of any particular system of faith the end of religion. Jesus prescribed no such system. To the inquiries of the young ruler as to the qualifications requisite for eternal life, the answer of Jesus implied not what he must believe, but what he must do. Mat. xix. 16. Men are not better merely because they are wiser than other men. A correct faith is of no value but as it promotes virtue; and in itself it has no merit except as far as it is the fruit of diligent and rational inquiry and a humble and candid temper.

Principles are important; knowledge in religion is valuable. Some religious principles are favourable to virtue and happiness; some are unfavourble; and if pursued in all their consequences, would lead to vice; but in the most erroneous systems of faith, there is commonly a spirit, which in some degree redeems the bad consequences; and even those christians whose opinions differ most from ours, and among whom there are many of eminent virtue and piety, who speak disparagingly of good works, even they are often severe with the faults of their children, and are pleased, when they do well; and though we are sometimes told, that the more immoral a man is, the nearer he is to the kingdom of heaven, yet in our virtuous community, no one has had the presumption to advise men to go on in their vices by way of working out their salvation. Principles are highly important; religious truth is of immense value; therefore we study and write and preach; but charity is of more value than truth; and no principles of religious belief are of sufficient moment to justify one christian in his attempts to pinion the conscience or judgment of a fellow christian; or to lay him upon the iron frame of ancient despotism, and cut him off, if he happens to be too long, or stretch him out, if he is too short, so as to fit him exactly to the standard, which his presumption or self-sufficiency has set up. We are far from deeming error harmless. We are solicitous to promote our own views of religion, because we deem them true, and highly conducive to virtue and happiness; but in the propagation of truth, we hold no means lawful except reason and persuasion; and beyond what reason and persuasion will do, no man has a right to control, nor, unless by courtesy, to inquire into the religious opinions of another.

The author of the Sermon states *thirdly* that "the end of religion is not the establishment of a party."

After remarking that "there is nothing sectarian or exclusive in christianity,"—and that "the badge by which Jesus desired that his friends should be distinguished was duty to him and love to each other," he proceeds to say;

There never was a character more free from sectarian or party prejudices than that of Jesus. There is not a word nor an action of his that looks like an attempt to form a party. Did he prescribe any creed? Did he inculcate any particular form of worship? Nothing like it. Read the sermon on the Mount; is there any system of religious doctrines there? Read the solemn and sublime account of the final retribution and the instructive parable of the talents in the twenty-fifth chapter of Matthew; and you may learn the grounds, on which the future destiny of mankind will be determined. Is it there said to the persons who were accepted, that they were accepted because they believed any particular doctrines; or because they observed any particular rites or forms of worship; or because they belonged to any particular sect or party? It is because they relieved the necessitous, and visited the sick and the prisoner; and because they faithfully employed the talents, which were entrusted to their care, that they were approved, and called upon to 'enter into the joy of their Lord'.

Most of the divisions which have rent the christian church, all the assumptions which one set of men take upon themselves over others, all this looking down with scorn upon persons, who are not of the same party or the same religion as ourselves, all this talking about *my* church or *your* church, are the offspring of vanity, and spring from a miserable selfishness. Bigotry is odious. The bigoted spirit of party is not peculiar to any set of men; there are bigots among the Unitarians as well as among the Trinitarians; men who are still in the twilight and have taken only a very partial view of the providence of God; men of limited minds, who have yet to learn what the spirit of Jesus is. Actuated by narrow sentiments, they would fence in themselves and their friends, and exclude the rest of the world. It springs from the same contracted views, that we are sometimes told that God has elected of his own sovereign pleasure, and without any reference to moral character, a few of the human race to eternal happiness; and that he has formed the rest of the human race only for eternal misery; a doctrine, which if I could convince myself the Bible taught, I would cast it from me forever; persuaded that that could never be a revelation from God, which inculcates sentiments so opposed to the dictates of reason and benevolence, and to the voice of universal nature around me; and I would betake myself with my children into the open fields to learn my religion of the lilies, which are clothed by an unseen hand with more than regal splendor, and of the birds of the air, which, though they have neither store house nor barn, are fed by a bounty as constant as their being; and there we could have no doubt that we also have a Father in heaven, nor fear that, even amidst the countless millions of his great family, we should be forgotten or neglected; and we could lift up our souls with a firm confidence in that gracious, impartial, and paternal providence, which 'taketh care of oxen,' which hears the raven's cry and watches the sparrow's fall.

SELECTED FOR THE CHRISTIAN REGISTER.

"Mr Godfrey Washington being one of those members of the University of Cambridge, that had £30 a year given them by the Bishop of London's project for preaching at court, chose once to preach there against the Arians, from Mark, xiii, 32. "But of that day and that hour knoweth no man, no, not the angels, which are in heaven, neither the Son, but the Father," which, with its parallel, Matt. xxiv, 36, are the strongest texts against the Athanasians, in the whole New Testament; he esteeming his cause gained, if he could vindicate the hardest text of all on the other side. His vindication consisted in this, that Christ was not bound to tell the whole truth in this matter; and though he did really know the day and the hour of the future judgement, yet he might deny that he knew it. He illustrated the point by this parallel case: suppose, said he, you should go to the first minister (Sir Robert Walpole,) and ask him to tell you some secret of state policy; do you think he would tell it to you truly? By no means. So that our zealous Athanasian, rather than give up his opinion, would suppose our blessed Saviour to be more sly and knavish, than a prevaricating minister of state; while he could put the inquirer off with a shuffling answer, without telling a direct untruth; but our Saviour is supposed to tell a direct untruth in the case before us."—*Whiston's Mem. vol. 2. p.* 378.

ATONEMENT.

The following statement we re-publish from the N.Hampshire Sentinel published at Keene.

Many preachers of the present day, who verily believe they only adhere to the 'faith once delivered to the saints,' would fain make their less informed hearers imagine, that on the *essential* doctrines of the gospel, there is no difference of opinion among them. This, it appears to me, is a mere fiction. Any man of common understanding, who has perused their publications for the three last years, must be convinced that there is an *essential* difference of opinion among them on many important articles of their creed;—and he must also be convinced that what is called *orthodoxy*, has undergone an *essential* change during the last twenty years. It would be a very easy matter, by referring to their publications, to prove the truth of these assertions. At present I shall refer only to their difference of opinion on the important doctrine of the atonement. Within a short period, three discourses have been published on this doctrine—one by Dr Murdock, Professor at Andover; a second by Mr Stewart, Professor at Andover; and a third by Dr Dana, minister in Londonderry.

"Dr Murdock thinks the atonement to be a display or exhibition, by means of the sufferings of Christ, of the justice of God, for the purpose impressing his creatures, as they would be impressed by the execution of his law. It is thus a symbol which operates as a substitute for the execution of the law."

"Mr Stewart thinks the atonement to consist in the substitution of Christ's suffering in the place of man's punishment, so as to be received as an equivalent, not in kind and quantity, but in regard to the end to be answered."

"Dr Dana thinks the atonement to consist in a more exact and literal substitution of Christ's sufferings in the place of man's punishment, so that as a surety he paid our debt, both of obedience and suffering, and his merits may be properly said to be imputed to us."

Here we can see the difference for ourselves. That these gentlemen think this difference of some importance, may be inferred from the following correct statement. At a meeting of the Andover association of Ministers, during the last season, several students of the Theological Institution presented themselves for examination and approbation. One of them was asked, by a member of the association, to explain his views of the atonement. The young man made no reply. He was asked a second time. The only reply was a nod of the head. The question was put a third time. A very evasive answer was returned. After the examination had closed, the young man came to the clergyman, and said,—he presumed he ought to apologise for his apparent rudeness in not answering his question; but, said he, you know it does not do for us young men to give our opinion on those subjects, concerning which the heads of the faculty have not yet come to an agreement.

The simple and unprejudiced study of the Bible is the death of religious extravagance. Many read it under a particular bias of mind. They read books, written by others under the same views. Their preaching and conversation run in the same channel. If they could awaken themselves from this state, and come to read the whole Scripture, for every thing which they could find there, they would start as from a dream—amazed at the humble, meek, forbearing, holy, heavenly character of the simple religion of the Scriptures, to which, in a greater or less degree, their eyes had been blinded. *Cecil.*

We should be liberal because no other spirit is *exemplified* in the infallible guides we profess to follow. I set Paul against a whole army of inspired men: 'some preach Christ of good-will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice. One eateth all things, another eateth herbs; but why dost *thou* judge thy brother? We shall all stand before the judgment seat of Christ.' We often inquire what was the doctrine of Christ, and what was the practice of Christ; suppose we were to institute a third question, of what *temper* was Christ?

We will be liberal as well as orthodox, because truth, especially the truths of christianity, *do not want any support* from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while, on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death; poor fellow his life is in danger, I forgive his bellowing and his rage. But the christian religion—is that in danger? and what human efforts can render that true which is false, that odious which is lovely? Christianity is in no danger, and therefore it gives its professors life and breath, and all things, except the power of injuring others.

He that is proud of riches is a fool. For if he be exalted above his neighbours, because he hath more gold, how much inferior is he to a gold mine? How much is he to give place to a chain of pearl, or a knot of diamonds?

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JANUARY 29.

OPINIONS OF DR WATTS.

Much has been said and written about the opinions of Dr Watts, in relation to the doctrine of the Trinity. That he was a decided Trinitarian in the early part of life no one pretends to deny; but that he changed his opinions, and became in fact a Unitarian toward the close of life, is confidently maintained by many, and it seems to us not without sufficient grounds. A series of articles appeared sometime ago in the Boston Telegraph, on this subject. The articles were headed "Dr Watts not a Socinian." The writer entirely overshot his mark. Nobody pretends that Dr Watts was a Socinian. The argument in the Telegraph might therefore have been spared. We have not time now to notice the reasoning, by which this writer attempted to show that Dr Watts continued through life a Trinitarian. We have, however, in our hands, by the kindness of a friend, an original and unpublished document, which must convince any candid mind that the Dr if not a decided Unitarian, had at least himself such doubts, and such a readiness to defend those who doubted, as would subject any one at the present day to the imputation of downright heresy, and Unitarianism. The document to which we refer is an extract from a letter written by Dr Watts in 1724 to Rev Thomas Prince, minister of the Old South Church in Boston. This extract from Dr Watts' letter is quoted by Rev Mr Prince in his own letter to Dr Watts, in reply to the letter from which he makes the extract.

After suitable preliminary remarks, Mr Prince says, in his letter to Dr Watts,—I would humbly venture to make a few observations on the following passages. You say you, "cannot yet assent to this position, that the denial of the divinity of Christ is as culpable as that of God the Father; for it is not the equality of the objects can make the crime equal, unless there be also an equal revelation of them; and an equal ease to come at the the knowledge of them. —Guilt arises chiefly from the proportion of light.—God the Father is known in a hundred instances by nature and scripture, which say nothing of the Godhead of the Son," &c.

Another passage in Mr. Prince's letter in which he alludes to the opinions expressed by Dr Watts in his letter to him, is to the same effect:

"And though you seem plainly to intimate, [says Mr Prince to Dr Watts] as if the Godhead of the Father were much more fairly and clearly discovered in scripture than that of the Son; yet how you will make it appear, I am at a loss to determine," &c.

Upon these statements we shall at present make no further comments, but leave the subject to the candid reflections of all who feel an interest in the question.

DEDICATION AT CANTON.

A gentleman who was present on the occasion has furnished the following statement relative to the order of exercises, and to the new church. A correspondent informs us that the sermon was among the most eloquent that are heard on these occasions. We trust the public will be favoured with its perusal.

On Wednesday, the 26th instant, the house of worship belonging to the Congregational Church and Society, in Canton, was dedicated, by appropriate solemnities, to the only true God and Jesus Christ, whom he hath sent.

The introductory prayer was by the Rev John White, of Dedham.

Selections from the scriptures were then read.

An original anthem, which, it is understood, was composed by the Hon. Nahum Mitchell, beginning with "The Lord in Zion placed his name," was sung by the choir.

The Rev Thaddeus Mason Harris, D. D. of Dorchester, made the dedicatory prayer.

The hymn of dedication, written by the Rev. John Pierpont, was next sung.

The Rev. Benjamin Huntoon, pastor of the church, preached the sermon from Haggai ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." The truth illustrated was, that "Christianity is the greatest light, and highest glory of society."

The concluding prayer was by the Rev. Ralph Sanger, of Dover.

An anthem followed, "The glory of the Lord shall endure forever."

The pastor then gave the benediction.

The church, which was planned by Thomas W. Sumner, Esq. of Brookline, is a beautiful specimen of neatness, elegance, and adaptation to its object. It is hoped, that an architectural description of it may be given to excite the attention of those, who contemplate the erection of houses of worship.

NEW SOUTH AND OLD SOUTH.

The Connecticut Journal, speaking of the ordination of Rev Mr Young, over the New South Society, says, "we believe that this society is established in opposition to the *Old* South Society." This is followed by some remarks complimentary to the Old South Society, inasmuch as they have not come forward with any publication by way of complaint.

The publisher of the Journal would find, if he would take the trouble *himself* to understand the subject respecting which he has undertaken to inform his readers, that the New South Society was established more than one hundred years ago, whilst the Old South was comparatively young, and that Connecticut has had the honor to furnish two of its ministers.

The article which we have published this week, signed by the selectmen of Cohasset, appeared as a communication in the Columbian Centinel of Saturday last. This is only *one* of the many instances in which a few disaffected persons have been encouraged and excited to withdraw from their minister, and to attempt the formation of a new religious society, where a very large majority of the people are contented and edified with the present ministry, and where there is not ability to support two ministers.

If there were an overflowing population and a part of them prefered a different description of preaching, the case would then be different. But taking into view the probable results of such schisms as this, we cannot but deem it a gross deviation in those clergymen who have promoted it, from their duty as ministers of a religion of order and peace.

INSTALLATION AT AMHERST.

The installation of the Rev Edmund Quincy Sewall over the new congregational Society lately formed in Amherst, N. H. took place on Wednesday. A large and respectable council was convened on the occasion.

Rev. Dr Thayer, of Lancaster, Mass was appointed Moderator, and Rev Mr Clark, of Princeton, Scribe.

The public exercises were conducted in the following manner.

The Rev Mr Leonard of Dublin offered the Introductory prayer; the Sermon was delivered by Rev Mr Brazer, of Salem, from Ephesians iv. chap. 3 ver. "Endeavouring to keep the unity of the Spirit in the bond of peace." Installing prayer by Rev Dr Lowell, of Boston; Charge by Rev Mr Pierpont, of Boston; Fellowship of the Churches by Rev Mr Palfrey, of Boston; and the Address to the Church and Society by Rev Dr Thayer, of Lancaster.

The whole of the exercises, we understand, were highly interesting and appropriate.

The musical performances were particularly mentioned as distinguished both for judgment in selecting and for taste and effect in the execution.

The Installation exercises were performed in the Meeting-House; agreeably to a vote of the town.—The house though very large was literally crowded, many having come from the neighboring towns to attend the ceremony.

We learn that the Rev Dr Thayer, in his Address to the Church and Sociey, introduced with great judgment and appropriateness, a brief exposition or statement of the leading views and principles of Unitarian Christians. Considering the situation of this Society, and the peculiar circumstances under which it was formed, this may undoubtedly be considered a highly important and useful part of the services. Many were probably present from neighboring towns, who have rarely had an opportunity of learning what the views of Unitarians are, from their own mouths. A statement, so judicious and well timed as the one here alluded to, must necessarily tend to soften those prejudices against Unitarians, which have been unhappily formed in the minds of many of our excellent citizens, by the unjust and erroneous statements that have been very generally circulated in relation to their opinons.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Reed....Observing in the "Recorder and Telegraph," some sketches of a venerable clergyman, who died in this Commonwealth, a few years since, you are at liberty to publish the following which may give some additional information.

I have before me a note from the Rev. Rufus Wells, of Whately, son-in-law of the Rev. Nehemiah Porter, lately of Ashfield, from which, and from other authentick sources, I derive the following facts respecting this clergyman, extraordinary for the length of his life and of his ministry.

He was born at Ipswich-Hamlet, now Hamilton, 2, April, 1720; graduated at Harvard University, in 1745; ordained in Ipswich, Chebacco parish, 3d January, 1750. He ceased preaching to the people in Chebacco in 1764, the Society allowing him £340, lawful money. He was dismissed from the Church, in Chebacco, Dec. 1774; and, on the 21 Dec. 1774, was installed at Ashfield. He preached his last sermon, in July, 1814, when he was in his 95 year. He addressed the Church and people of Ashfield, at the ordination of his colleague, the Rev. Thomas Shepard, 16 June, 1819, as a part of the ordaining services, when he was in his 100th year. He died 29 Feb. 1820, lacking, with allowance for style, but six weeks and two days, of attaining to the extraordinary age of a century. From the date of his ordination to the time of his death, allowing for difference of style, at the former period, we may reckon seventy years, one month and fifteen days.

It is believed, that no graduate of Harvard University, who has been settled in the ministry, approached so nearly to this venerable man in age, and in the length of his ministry, as the Rev. Ebenezer Gay, of Hingham, a graduate, of 1714, who was ordained, 11 June, 1718, and died, 18 March, 1787, Æ. 91; and the Rev. Joseph Adams, of Braintree, an uncle of President Adams, and a graduate of 1710, who was ordained at Newington, N. H. 15th Nov. 1715, and died, 26 May, 1783, Æ. 95. *H.*

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I noticed in the Centinel of Saturday last, a communication from the Selectmen of Cohasset, complaining of, or rather, I may say, exposing and protesting against, certain measures adopted by individuals of other towns, for building up a Calvinistic Society in that place Although I am unacquainted with the particular circumstances which have led to the adoption of these measures, yet I confess that I was pleased with the manly spirit of the communication, and with the stand which the leading men of the town appear to have taken, in opposition to *them that cause divisions*, and in support of their worthy and long-triedpastor.

Would it not be expedient in other places, where the peace and union of a society is threatened by the unauthorized interference of itinerant preachers, or others, for the men of influence in a town to follow the example set them by the Selectmen of Cohasset, to come out publickly, and with firmness and decision in defence of good order and good institutions; to expose the arts of those designing or misguided men, who, whatever be their motives, are the promoters of schism and uncharitableness!

It would, I am persuaded, be gratifying to many of your readers, as well as myself, to learn something more of the transactions alluded to in the communication from the Selectmen of Cohasset, than has yet been given to the public. Yours truly ——

January 25, 1825.

REVIVALS.

In the Christian Register of Nov. 5th we inserted a communication from *Apollos* on revivals of religion; and also another Dec. 3d from the same writer, on the same subject.—We have since received *four* other communications from *Apollos*, on the same subject. We have had reasons, which it is not necessary here to mention, for defering them hitherto. We cannot coincide with the writer in his unqualified praise of revivals, but as the communications manifest a christian spirit, and on the least favourable estimate, contain many suggestions which if candidly received may undoubtedly benefit some of our readers, we have concluded to insert them, at the same time reserving to ourselves the privilege of occompanying the different communications with such remarks as we may think expedient,—and also offering to our correspondent Lucas a vacant column whenever he may ask room for a reply.

Mr Reed....In my communication dated 26th Nov. the views of modern revivals which much observation has deeply impressed upon me, were fairly set forth. I come now to consider some of the particular doubts of their utility as stated by your correspondent "Lucas."

Lucas inquires "of those most conversant with modern revivals, whether taking into view the means resorted to, in order to produce them, the tendeucy they must have to lead the subjects of them to place the escence of religion in mere animal fervour, and in the observance of external forms to nourish spiritual pride, and a censorious, dogmatical and uncharitable temper; the opposition they almost unavoidably create, and the disgust which they frequently excite in many sober minded and valuable members of the community; and, what deserves to be seriously considered, the lasting feuds which they occasion, frequently leading to the removal of the minister, and the dissolution of the religious society, to become the prey of sectarians;—whether taking these things into consideration, there is not just grounds for the sentiment that *revivals*—are not desirable events and ought not to be encouraged?"

This question is put to "those most conversant with modern revivals." I may not ctaim to be one of them. The subjects of them know them better than an observer, yet the testimony of the latter may be received as more independent of partiality and prejudice.

The friends of any thing are "most conversant" with that thing; and if "the friends of modern revivals believed that revivals are fairly chargable with the objections enumerated above, they could remain friends no longer; therefore, the first thing to be said in answer to the above question is, that there is some mistake; either the inquirer, or those inquired of, misunderstand the matter. "Those most conversant with modern revivals" will, I think, refuse to grant, that the facts on which the question of Lucas is founded, can by any means be true.

Let us understand the matter. The question is:—Are modern revivals desirable? The decision of the question may not depend on reasoning, but on facts; and any man that is capable of sitting on a jury, and determining a jury case, is capable of hearing the facts in this case, and determining on the question depending on them.

I take it for granted that revivals are desirable, if the objections made to them do not appear to be well founded.

Objection 1st. The meens resorted to, in order to propuce them." Lucas is far from intending an objection to prayer or exhortation rightly offered, and as these are the only means used, the objection must be to the manner, and not to the thing itself. To pray is good and to assemble steadily and pray for a particular object, is good, if the object be good; otherwise it may be bad. To confer together as we have opportunities, upon our lives and our future hopes, is good and profitable; but to lose that time in *conference* which should be devoted to *action* is bad.

To pray for "a reformation of morals, and the revival of a spirit of seriousness and devotion" is good, whether the subject of the prayer be one or more individuals, or societies, or the whole christian world. If some few trusting in the promise of our Lord Jesus Christ; "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them;" if some few, having faith in the Lord Jesus Christ, and in this his promise, do meet together, and pray for such a reformation, individual or public, what christian man can find fault with them for it?

Those who attend such meetings as actors, and not merely observers, find a pleasure in them, greater than the young can in the splendid party and the dance; a pleasure more pure, more exalted, and more lasting.

These meetings are free, and where numbers assemble and act freely, there will be improprieties;—public dinners, balls, large private parties, festivals, all attest to this. Even our legislative assemblies, and collections that are large, of the most polished people in society, will invariably discover to the critical obseruer both faults and follies! How much more then ought we to except faults, and overlook them too, in the free assembly of the young and old, of the rustic and ignorant?

It is evident from this view that no objection can be sustained against the prayer and exhortation resorted to in order to produce revivals. I am ready to confess that these means are not always well used, but I hope they are generally.

A plain country clergyman, and a friend, informs me, that for many years after his settlement, his church received few additions, until in the course of many years by death and removal it had much diminished and was falling to decay. Distressed greatly at this state of things, and meeting with little encouragement in the cnstomary sabbath exercises, he felt constrained to adopt a new measure. He appointed an evening meeting for prayer and religious conversation. Many "sober minded and valuable members of the community" complained to him for adopting the measure, an predicted many troubles in consequence. "But," said he in a tone of heartfelt gratitude, "in less than one year, I had an addition of between 30 and 40 members to my church, among whom were some that at first complained to me for appointing the meetings; and a new spirit of soberness and devout attention to all religious duties, pervaded the whole congregation."—Such are the means commonly resorted to in order to produce a revival. If there are other means, let them be particularly mentioned. But if the objectionable means are only a misuse of those, let the wise point out the objection, and the simple avoid it. The means themselves are not bad, and ought not to be objected to on account of the mistakes of frail mortals in the use of them.

I will say something of the other objections, as opportunity is afforded me. APOLLOS.

FOR THE CHRISTIAN REGISTER.

THE BADGE.

Mr Reed—This little book I understand, has been well received, and will doubtless add to the reputation, already high, of its fair author. It is indeed an exceedingly well written story, and admirably adapted to interest children by the simplicity of its style, by its fidelity to nature, and by its being woven in with events which made all hearts, old and young and of every rank, thrill with interest and delight.

There is certainly nothing of more importance to the progress of the world in knowledge and virtue, than the right education of the young. Within the last half century new light has sprung up, a new era may be dated in education. The invention or moral and religious tales, adapted to the capacities of children, calculated to take hold of their attention, to open their understandings, to awaken their sympathies, and silently to impress them with principles of virtue and piety, marks as decided an advancement in the art of education, as the invention of the steam engine does in navigation.

To write these books well must be one of the most delicate, as it is one of the most honourable tasks in the world. The mind and the affections require as much softness and tenderness of nurture as are bestowed upon the body; and hence it probably is that the best books in this way have been written by females.

Of Mrs. Barbauld and Miss Edgeworth I could not speak praise enough, had not so much been already spoken as to make it unnecessary for me to say any thing. The fair author of James Talbot, the Badge, and other valuable little works, comes after them at no humble distance, in those respects wherin they can be compared. Indeed in one very important point she will decidedly have the advantage of Miss Edgeworth in our religious community. All our authors writings are stamped not merely with the purest morality, but with this morality continually referring to God for its sanctions. Her writings throughout breathe an ardent piety, a reverence for the Scriptures; they are marked with a constant reference to a future state, for which the present is designed to prepare us; qualities in which Miss Edgeworth's books, it must be confessed, are deficient, when regarded as conveying the principles which pious parents would impress on their children.

I hope that the increasing reputation of these little books, at the head of which I should be inclined to place the Badge, may lead to a more ample compensation to their author; who I understand, from the circumstances under which they were published, has received but a small remuneration for her labor. T.

TO THE EDITOR OF THE CHRISTIAN REGITSTER.

CORRECTION OF ABUSES.

There are many bad customs in our churches which I wish might be discontinued without the usual queries raised against reform. I mean the custom of collecting money while around the communica table. It appears to me the wrong place to associate the ideas of God and Mammon. Few New-England men have attended meeting at the South, who have not been unfavorably impressed by the sight of the begging warden or sexten thursting before you after every sermon a plate or bag soliciting charity.—There is a revulsion of feeling, and a forcing away of better things, which, to me is insupportable. The house of prayer is not to be made an exchange. Let there be one place where the distraciing emotions of worldly ambition and care shall be kept out. It is dreadful, to be asked to pay out money, almost before you are seated from prayer. Let there be collections once a year, and if these are found insufficient let such notice be given and the amount will be readily be made up. Do let us then reform this abuse in our churches, and let the tiresome brood of selfish calculators which cluster about us during six days, be left at home on the seventh.

Another abuse though not a common one in our towns, is the offering of spirits at funerals, especially to friends and pall-bearers &c.—all this is untimely and wrong. The crowding a distressed family with visitors and entertaining them as is sometimes done, is strikingly offensive to the tender sympathies we connect with bereaved friends.

It is the custom too in many places to invite the parish choir of singers to meet on Sunday evening at private houses for the purpose of practicing—at these times how improper is it to spend a considerable portion of the time in drinking rum, brandy and wine, with the silly apology that the voice must be kept clear. How many old and good citizens offer their temptations to the young singers, and thus sanction a practice which is setting on fire our community—a glass of lemonade, or cider, or weak wine and water is all that nature or the voice requires. If some in our neighborhood will continue this detrimental practice, they cannot wash their hands of the crime of those who have fallen victims to intemperance.

Another bad custom in some of our churches, is the collecting at the meeting-house door, and staying there till it is known who preaches, and then withdrawing if a favourite preacher does not appear. In the country, collections to hear the news are highly improper. As soon as people arrive at the church, they ought to go to their seats and the clergyman should be the last to enter the house.

I have many other abuses noticed on my memorandom book, which you shall know of hereafter.

B. C.

BEWARE OF IMPOSITION.

We the undersigned, Selectmen of Cohasset, having been informed that a man by the name of PIERCE, a Calvinistic itinerant preacher, has been employed by our orthodox brethren to ask charity of the public for the support of the gospel in Cohasset, would hereby inform the public, that he is unauthorized by this town, and is, as we think, highly censurable. He has, we are informed, preached what is called charity lectures, in Dorchester and Dedham, and perhaps elsewhere, in which he has slanderously represented the people here, as unchristian and peculiarly wicked, and unable in their means to support the christian ministry. The public may learn from a just history of our Church and Society, written by our Reverend Pastor, that the christian ministry has been constantly supported here for more than a century, with uncommon harmony, and without public charity.—Our present Pastor is well informed on the important subjects of christian theology, and his doctrines and manner of life for twenty-seven years have met the general approbation of the people of his charge. Our Meeting-house, now in good repair, is sufficiently large to accomodate all the inhabitants of the town. In regard to the new Meeting-house now building, and for which the charity of the public is solicited, we cannot learn, that there are more than six or eight men belonging to Cohasset who have an interest in the building; and as to their means of completing it, we know nothing; but have heard from one of the most busy, who is not a resident among us, but an inhabitant of Boston, that there was no want of funds, and as an inducement for members of our Society to take pews in the new House, an assurance is given that they shall be at no expence for supplying the pulpit for three years. If this be correct, their begging of the public seems much out of place. We would wish not to be uncharitable in judging the motives of others; but when we consider that the location of the new House is within forty-two yards of the the old House, with other circumstances connected with it, we are constrained to believe that the motives for division received much of their moving force from unjustifiable prejudices, which have been kept alive and strengthened by itinerant preachers, creeping in among us by the aid and countenance of some ordained Ministers; whom, a respectable standing in the Church, self-respect, and love of religious order, ought to have made other than busy-bodies in other men's matters. We would say to them, with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. God has given to moral, as well as to physical bodies, the power of re-action, which in the course of a righteous Providence, may become as efficient as that of the invading force, and peradventure, be more extensive and lasting in its operations.

Published by the request of a large number of the inhabitants of the town of Cohasset.

AARON PRATT,
THOMAS BOURN,
SAMUEL BATES, } *Selectmen.*

Cohasset, Jan. 20, 1825.

HARVARD UNIVERSITY. The late discussions of the affairs of the University before the board of Overseers, have excited much interest. The following brief statement of the subject of discussion, &c. is from the Boston Daily Advertiser.

At the semi-annual meeting of the Board of Overseers in May last, a report was presented by a committee of the board previously appointed, of which the Hon. Judge Story was chairman, in which they proposed to recommend to the corporation for its adoption several important alterations in the system of instruction and discipline in the University. After a discussion of this report, at a meeting on the 1st of June, another committee, of which the Hon. John Lowell was chairman, was appointed with instructions to report in detail the state of the finances of the University, an estimate of its expences for the present year, an account of the compensation, obligations and duties of the instructers, the course of study and progress of the students, and to propose such specific regulations as they should deem conducive to the prosperity of the institution. The report of this committee, embracing a great mass of information respecting the state of the University, and suggesting various modifications in the system of instruction, but not so extensive as those proposed in the other report, was presented at a meeting of the board on the 6th inst. The subject was fully discussed by the board on Tuesday and Friday last, and finally a motion was adopted without opposition, to recommend to the consideration of the corporation the report first above mentioned, with a view to the adoption of a system of instruction conformed to the suggestions contained in it.

GREEKS AND TURKS.

In one of the late London papers we observe the following remarks on the character of the various accounts that have for some time past been received relative to the Grecian successes.

Official accounts from responsible sources in Italy, Turkey, Germany, and France, and from the cautious Agents of *Lloyd's* in foreign parts, have effectually proved, that most part of the late War Bulletins, and boasting accounts of the triumphs and exploits of the Greeks, have been the boyish exaggerations of the Greek Money-hunting Agents scattered over Europe; and in some particulars, downright fabrications. However men of liberal minds may desire the success of the Greeks in breaking their fetters, and establishing their Independence, they must detest falsehood in whatever cause it is used, and despise exaggeration and unmanly exultation, come from what quarter it may. It is certain, that the campaign has been abortive to the Turks; that the Greek Navy has been successful in experiments which very seldom fail, and have exhibited samples of daring intrepidity, self-devotion, and nautical skill; but these have in no wise justified the retainers in their cause, in giving circulation to the falsehoods and exaggerations which have been proved to have been invented for no other purpose than to deceive the world, and excite its sympathies.

WASHINGTON MONUMENT.

At a meeting of the Trustees of the Washington Monument Association, holden at the Exchange Coffee-House, on Saturday, January 22d, 1825, Hon. JOHN Brooks, presiding:

The following extract of a letter from a gentleman in London, to one of the Trustees, dated June 8th, 1824, was read.

"We were at Mr Chantry's Study yesterday and he told us that he had made a beginning of the Statue of Washington, and had adopted a standing posture and a civil dress."

The Committee chosen to audit the Treasurer's Accounts, reported,

That they had examined the same, and found them rightly cast and well vouched; also, that they had examined the notes and certificates of property, and found them to agree with the accounts, and that the funds of the Association in the Treasurer's hands on the 1st of January, amounted to $15,730 52—which Report was accepted.

The Hon. Josiah Quincy was added to the Committee to procure the Monument.

It was voted, That the Committee appointed to procure the Monument, be also a Committee to take into consideration the subject, "where it shall be placed."

Copied from the Records, and published by a vote of the Trustees. LEMUEL BLAKE, *Rec. Sec'y*

MASSACHUSETTS LEGISLATURE.

IN SENATE.

Thursday, Jan. 20. The Governor's Message relative to a communication of the Governor of Georgia, was committed to a select committee.

Leave for bills was granted on certain petitions, and several petitions were read, committed, and sent down for concurrence.

A resolve, in favour of the Bristol Agricultural Society, was passed and sent down for concurrence.

Friday, Jan 21 Leave of absence was given to some of the Hon. Gentlemen No business of importance was transacted this day in the Senate.

Saturday, Jan. 22. An order was taken relative to a communication of the Governor, respecting the Militia. The other business of the Senate this day was chiefly of a private and local nature.

Monday, Jan. 24. Bills to incorporate various Insurance companies were passed to be engrossed.

Several petitions were referred to select committees.

A committee was appointed to consider the expediency of appropriating by law a portion of the revenue derived from the tax on Banks, to provide books and stationary for indigent children in the Public Schools in the several towns, and city of Boston.

A Committee was appointed, to consider the expediency of disposing of the reversionary interest of this Commonwealth, in Charles River Bridge.

Tuesday, Jan. 25. A bill defining the responsibility of assessors, was called up and committed.

Finished Business. Bills—For incorporating the Newton Chemical Company; to incorporate the Independent Congregational Church in Salem; to establish the boundary line between North and West Bridgewater; to incorporate the Hamilton Manufacturing Co.; an addition to the act for incorporating the South Boston Association; and the bill to incorporate the Plympton Iron Factory, passed to *be enacted*, and were sent to the Governor for his approbation.

Wednesday, Jan. 26. Leave for bills was granted on various petitions. Several resolutions were passed.

The remaining business of the day was, of an uninteresting character.

HOUSE OF REPRESENTATIVES.

Thursday, Jan. 20. Various petitions were read and committed.

Bills to incorporate the Plypmton Nail Factory—the Newton Chemical Company—the proprietors of the Independent Congregational Society, in Barton Square, passed to be engrossed in concurrence.

Friday, Jan. 21. *Twenty-five* petitions were read, committed and sent up for concurrence.

Bills to establish the Boundary line between North and West Bridgewater, and to incorporate the First Universalist Society in Acton, passed to be engrossed in concurrence.

Messrs Barker, Phillips and Brooks, with such as the Senate may join, were appointed a committee to inquire into the expediency of making further provision by law for the support & regulation and instruction of Youths in our Primary Schools, within the city and the several towns and districts in this Commonwealth.

Committees were appointed on various other subjects, the object of one of which was to consider if any and what alterations ought to be made in the law relative to trials before Justices of the peace.

The following bills passed to be enacted;—

A bill in further addition to an act entitled an act to incorporate certain persons into a Company by the name of the South Boston Association.

—— to incorporate the Hamilton Manufacturing Company.

Saturday, Jan. 22. Various petitions were received and committed.

Messrs Sedgwick, Perry, and Hoyt, to be joined, were appointed a committee to consider the expediency of causing a survey to be made of the several towns and districts in the Commonwealth, and a map of the same to be constructed at the public expense.

Estimate of a tax for Bristol county was committed.

Monday, Jan. 24. ANNUAL TAX.—A report in favour of a tax of $75,000 and to provide for $24,998 paid to Representatives, was accepted.

But little business of importance was transacted this day.

Tuesday, Jan. 25. The order of the day was the consideration of the question relative to the Amherst Collegiate Institution. Mr Sumner, of Boston, addressed the House on the subject, and in favour of the charter, till a little past one o'clock when the house adjourned.

Wednesday, Jan. 26. The principal business of the house this day was the consideration of the Amherst question. Nothing was decided on the subject, when the House adjourned.

EIGHTEENTH CONGRESS.

SENATE.

Monday, Jan. 17. The Senate had no session after Thursday till this day.

The bill of Mr Holmes of Maine, for securing the accountability of public officers and others, passed to a second reading.

The bill to abolish imprisonment for debt was brought up and was a subject of considerable debate.

The bill for relief of Columbia College was discussed but not acted on.

Tuesday, Jan. 18. The engrossed bill to abolish imprisonment for debt was read a third time and finally rejected 20 to 23.

Wednesday, Jan. 19. The report of the Judiciary committee, respecting the petition of the New-England Mississippi Land Company occasioned considerable debate. The report was laid on the table till to-morrow.

The bill for the relief of the Columbian College was passed and sent to the House for concurrence 19 to 18.

Thursday Jan. 20. Mr Lloyd brought up the subject of the claims of the state of Massachusetts for military services during the late war.

The bill relative to the suppression of Piracy was called up but before any question was taken on the subject the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Friday, Jan. 14 A communication was received from the Treasury Department relative to the District Tonnage of the United States for 1823.

A resolution was offered on the subject of improving the navigation of Cumberland river, in Tennessee.

The resolution of Mr Warfield relative to real estate purchased by the United States, was called up, and after considerable discussion was laid on the table.

Several bills from the senate had their first and second readings, and were refered to committees.

The House went into a committee of the whole on the bill authorizing a subscription to the Delaware and Chesapeake canal company. The bill was finally ordered to be engrossed for a third reading, 86 to 83.

Mr Storrs of N. York laid on the table the following resolution:

Resolved, That the President of the U. States be requested to communicate to this House such parts of the correspondence between the governments of the United States and Spain relative to the Piracies committed in the vicinity of the dominions of Spain, in and near the gulf of Mexico, as it may not, in his opinion, be improper to communicate.

And then the House adjourned.

Monday, Jan. 17. A resolution was offered by Mr Webster asking for information from the President relative to the claims of this country on the government of the Netherlands.

The subject of the appropriation for the Cumberland road was called up.

Communications were received from the President giving information respecting the Western Boundary of the United States; and respecting the late loan of five millions.

Tuesday, Jan. 18. A bill was reported making appropriations for the military service of 1825. Certain resolutions were taken up and adopted, and among others, the one offered yesterday by Mr Webster, respecting claims on the Netherlands. A resolution was also offered and agreed to that a committee be chosen to report rules for the election of President, provided that duty should devolve on the House of Representatives.

The bill for the continuance of the Cumberland road being the order of the day was taken up, and after some debate was ordered to be engrossed for a third reading 93 to 82.

Wednesday, Jan. 19. A resolution was offered by Mr Hobart of Mass. relative to repairs of Plymouth Beach.

A long debate arose on the bill making appropriations for the Niagara sufferers. It was finally passed and sent to the Senate for concurrence; yeas 123, nays 69.

The subject of the Chesapeake and Delaware stock came up, but before any thing was done the House adjourned. On the following day the same subject was debated at length, but nothing was concluded when the House adjourned.

GENERAL INTELLIGENCE.

GENERAL LAFAYETTE. We learn from Washington letters that Gen. Lafayette will be present at the laying of the corner stone of the Bunker Hill Monument, on the 17th June next, and that Mr Webster has accepted the invitation to deliver an address on that occasion. The illustrious guest of the nation, we also learn, will celebrate the next anniversary of American Independence, with his fellow citizens of Boston. He contemplates, we further learn, to visit the whole twenty-four states of the Union before his return to France; and that he will set out on his southern and western tour early in February; and will visit New-Hampshire, Maine, and Vermont, in his summer tour to the North.—*Centinel.*

POPULATION OF GREECE. The actual population of Greece according to the most exact calculations, and taking a middle estimate between the different valuations which have been made, amount to four millions. It may with certainty be calculated that the true Greeks compose three quarters of it; and in adding to them those who live in Asia, European Turkey, Russia, and Germany, the total population of the Greeks may still without exaggeration, be rated at four millions. The population of acient Greece was not more numerous.

DEATHS IN SALEM IN 1824. It appears by the bill of mortality for Salem for 1824, that the number of deaths in that town during the year was 233. The population by the last census was 12,707. The above statement of deaths includes 11 at the work-house, and 15 lost at sea, or who died abroad.

The number of deaths in Newport, R. I. the last year, was 132, viz. 43 white males, and 73 white females, and coloured, 8 males and 8 females. Sixty persons died under forty years of age, and seventy-two over forty. Thirty-three were over seventy.

DOOMSDAY BOOK. A few days since, a leaf of a most valuable and ancient manuscript, entitled th e *Exon Doomsday Book*, preserved among the records and characters of the Dean and Chapter of Exeter was restored to its proper place having been accidentally found at some distance in the country, after being missing, it is said, upwards of a century.—About eight years since, the above MS. was printed in 500 pages folio in a supplement to the *Exchequer Great Doomsday Book*; when the learned editor and antiquary, Henry Ellis; had occasion to regret in his preface the imperfection caused by the lost leaf. *Eng. Paper.*

CALCUTTA, Aug. 10. We are sorry to find the state of the lower classes of the native population, at Madras, to be so deplorable as to occasion no less than fourteen thousand persons to be fed daily at the depots established by public subscription.

Our last letters mention that Brigadier McCreagh had proceeded inland as far as fourteen miles; and that in all this space he had not seen a living creature; so completely had the country been deserted by its inhabitants. In this particular the Burmah War has a feature peculiar to itself; and it is much to be regretted that no means have succeeded in inspiring the inhabitants of Pegue with a reliance on our protection.

IMPROVEMENTS. The public will be gratified to learn, that a machine for drilling rocks, has been invented by CYRUS ALDEN, Esq. of Roxbury, by which a boy may drill as much in one day as three men can do in the same time, in the usual mode of drilling. The machinery is exceedingly simple, and may be put in operation by less power than is necessary to turn a common grindstone, and is done in a similar manner.

IMPORTANT INVENTION. We have received from our attentive correspondent in London, an engraving with the description of a new Printing machine, invented by John Miller of Bridge-street, London. It is set in motion by the power of one man, who with the attendance of four boys, two to lay on, and two to remove the paper, can work off 2000 impressions per hour.—*N. Y. Ev. Post.*

The wreck of the French ship Jerome Maximien, which left this port on the 2d or 3d of Dec. for Port au Prince, having on board 40 or 50 coloured emigrants, has drifted ashore at Turks Island.

FIRE. We regret to state, that the valuable Flour Mills at Dosoris, Long Island, owned by John B. Coles, Esq. were totally destroyed by fire about three oclock on Friday morning. We understand about 10,000 bushels of wheat was also destroyed. The property was insured in this city to the amount of 20,000. *N Y. pa.*

ORDINATION AT ROXBURY. The ordination of Mr JOHN FLAGG, at the Upper Parish in Roxbury, will take place on Wednesday next, February 2d.

LEARNED LANGUAGES. The continuation of the article entitled "*Study of the Learned Languages*" will be found this week on our last page.

ERRATA. In the account which we gave last week of the ministers of the New South Church,—for *Daniel* read *Peruel* Bowen; and in the date of his ordination, for 13*th* read 30*th* April.

ORDINATION.

On the 5th instant, at Thetford, south parish, Rev. Charles White, as colleague pastor with Rev. Asa Burton, D. D. over the Congregational church and society in that place. Introductory prayer by Rev. Roswell Shurtliff, S. T. P. Dartmouth college; Sermon by Rev. Bennett Tyler, D. D. President of Dartmouth college; consecrating prayer by Rev. Jonathan Ward, of Plymouth, N. H.; Charge given by the venerable Senior Pastor, right hand of fellowship by Rev. Joseph Tracy, of Thetford, Post Millsvillage; charge to the church and society by Rev. James D. Farnsworth, of Orford, N. H. east parish; and the concluding prayer by Rev. Sylvester Dana of Orford, west parish.

MARRIAGES,

In Dedham, on Thursday last, by Rev. Mr White, Mr Oren Colburn of Newton, to Miss Mary Barney, of Dedham.

In Deerfield, Jonathan Winship, Esq. to Miss Mary Arms Lyman.

In Newburyport, Mr Abner Lowell, of Newbury, to Miss Elizabeth Toppan—Mr John Nowell to Miss Hannah T. Todd Mr Samuel Jones to Miss Sarah G. Edwards.

In Charlestown, on Thursday evening last, by the Rev. Mr Walker, Mr Oliver Jaques, merchant, of the firm of Jaques & Stanly, to Miss Harriet eldest daughter of Samuel Jaques, jr. Esq.—On Friday morning, 21st inst. Doctor Melzer Flagg, of Richmond, Va. to Miss Mary Bowles, of the former place.

DEATHS.

In this city, on Friday evening last, Simon Bayley, Esq. aged 41.

On Sunday morning, Benjamin Pearce, son of Benj. Parot Homer, Esq. aged 19 years.

In Dorchester, Mr Phineas Withington, aged 45.

In Lynn, Mr Joel Breed, aged 79.

In Hingham, very suddenly, Mrs Sarah L wife of Mr Jerome Leavit, aged 57.

In Newburyport, on Monday, without any apparent previous indisposition, Mrs. Bartlett, wife of Hon. William Bartlett.

In Phippsburg, Me. 16th inst. Mr A. Drimmond, aged 62. He appeared in tolerable health, fell from his chair, and expired instantly.

In New Brunswick, N. J. Dr John L. Livingston, Professor of Didactic and Polemic Divinity, in the Theological Seminary of the Reformed Dutch Church, aged 78.

In York, State of New York, 2d inst. Mrs Elizabetth Hayden, aged 38, wife of the Hon. Moses Hayden, and eldest daughter of the Hon. John C. Williams, of Pittsfield.

In Portland, on Friday evening last, Josiah Paine, Esq. aged 65. There is no man perhaps in this State, to whom the public are more indebted than to the deceased—he has been a mail contractor for about thirty years, and has been constantly improving and enlarging the mail routes in this State, until the decline of his health, which commenced about four years. It is well known that the mail from Boston to Portland has been conveyed with more rapidity and punctuality for the last twenty years, than (for the same distance) in any part of the United States, and this was owing principally to the energy and perseverance of the deceased.

In Norton, on the 22d inst Mr Isaac L. Buckminster, aged 28

In this city, Simon Bayley, Esq. aged 41; Mr Moses Hobson, aged 21; very suddenly Mr Jona. Harrington, aged 45.

☞The members of the Senior Class of Harvard University are requested to wear crape on the left arm for thirty days, in token of respect for their deceased member Mr Geo. Bartlett.

WEEKLY REPORT OF DEATHS IN BOSTON.

ENDING JANUARY 22.

(*From the Health-Office Returns.*)

January, 17.—Nancy Sargeant; Esther Fillebrown, 36; Susan Upham 19. 18th.—Caroline Eustis Haven, 6 months. 19.—Stephen Augustus Dix, 16 mo.; Sarah C. Cushing, 22. 20th.—Samuel Jenkins; Henry Fellsted; Clark L. Wendell, 18 days; Elizabeth Wells, 78; George Drake. 21st.—Simeon Bailey, 41. 22d.—Francis Thompson; Benjamin Pidgeon.——Of Lung Fever 3—Croup, 1—Old Age, 1. *City poor* 5.

CHRISTIAN EXAMINER.

THIS DAY Published by CUMMINGS HILLIARD & Co.

CONTENTS.

MISCELANY. Notes upon the Bible No. VI. On the works of God—The Claim of Future Generations upon the Present Age—Indifference to God's Common Goodness.

COLLECTIONS. Notice of a passage in Mosheim—Extract from Jeremy Taylor—Extract from Cicero—Epistle of Fronto.

POETRY. A Portrait—Hymn.

REVIEW. Private Correspondence of William Cowper, Esq, with several of his most intimate Friends—Letters on the Gospels.

INTELLIGENCE. Colonization Society—Baptist Convention of Massachusetts—Society for Propagating the Gospel among the Indians and Others in North America—Indian Controversy—Peace Society—Divinity School at Cambridge—New Publications—Dedication—Installation—Ordinations—Obituary—To Readers and Correspondents.

All remittances for this work, and communications relating to it, (of whatever kind,) are henceforward to be addressed to Mr FREDERICK T. GRAY, at the store of Messrs Cummings, Hilliard & Co. No. 134 Washington street, Boston.

WARE'S ADDRESS

THE ADDRESS of JOHN WARE M. D. before the Massachusetts Peace Society, is for sale at this office.

HISTORICAL READER.

A Few copies of the HISTORICAL READER for sale a this office. *Jan.* 29

DOCTRINE OF GRACE.

A SERMON On the DOCTRINE OF GRACE, by Joseph Richardson, Minister of the first Parish in Hingham—just published and for sale at this office.

Jan. 22.

WANTED an intelligent, active trust-worthy boy, as an apprentice to the printing business. Inquire at this office.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

St. Paul.

A few copies of this very valuable little work may be had at this office. *Price* 25 *cts.*

Jan. 7.

Poetry.

From the U. S. Literary Gazettee.

TO A CLOUD.

Beautiful cloud! with folds so soft and fair,
Swimming in the pure quiet air!
Thy fleeces bathed in sunlight, while below
Thy shadow o'er the vale moves slow:
Where 'midst their labor, pause the reaper train
As cool it comes along the grain.
Beautiful cloud! I would I were with thee
In thy calm way o'er land and sea;
To rest on thy unrolling skirts, and look
On earth as on an open book;
On streams that tie her realms with silver bands,
And the long ways that seam her lands;
And hear her humming cities, and the sound
Of waves that chafe their rocky bound.
Aye—I would sail upon thy air borne car
To blooming regions distant far,
To where the sun of Andalusia shines
On his own olive groves and vines,
Or the soft lights of Italy's bright sky
In smiles upon her ruins lie.
But I would woo the winds to let us rest
O'er Greece long fettered and opprest,
Whose sons at length have heard the call that comes
From the old battle fields and tombs,
And risen, and drawn the sword, and, on the foe,
Have dealt the swift and desperate blow,
And the Othman power is cloven, and the stroke
Has touched its chains, and they are broke.
Aye, we would linger till the sunset there
Should come, to purple all the air,
And thou reflect, upon the sacred ground,
The ruddy radiance streaming round.

Bright meteor! for the summer noontide made!
Thy peerless beauty yet shall fade
The sun, that fills with light each glistening fold,
Shall set, and leave thee dark and cold;
The blast shall rend thy skirts, or thou may'st frown
In the dark heaven when storms come down,
And weep in rain, till man's inquiring eye
Miss thee, forever, from the sky. B.

Miscellaneous.

STUDY OF THE LEARNED LANGUAGES.

(Continued from our last.)

But the memory is not the only faculty improved by this study, it likewise strengthens the reasoning powers and tends to give soundness of judgment.—These, like the rest of our faculties, are improved by exercise. And he, who has studied the languages, need not be told, while he, who has not, will, if reasonable, readily allow, that in attempting to discover the sense of a different passage, or indeed in investigating, any portion of an ancient author, there is a constant process of reasoning carried on in the mind. It frequently happens that each word in the original may be rendered by several different words in the vernacular tongue, all differing slightly, some considerably. The student is at a stand. He doubts, hesitates and examines; he argues in his own mind; he considers what meaning will best suit the sense of the passage, or rather what meaning of each particular word will best cause all to coalesce and form a correct and elegant sentence; he asks himself what meaning will best suit the sense that has gone before, and what follows, for he forbears to decide till he has examined the connexion with what follows, as well as what precedes, considering it all as one connected chain, of which the doubtful passage is only a link; he inquires what was the situation of his author when he wrote, and how that situation would be likely to affect his views, what was his object in writing, and what meaning of each word will best serve to promote that object. After thus weighing the arguments and comparing the evidence on all sides, he at length decides, and for that decision is able to give a reason. Thus, the same powers are exercised on a small scale, in proportion to their strength, which are to be called into action in after life. The young mind is engaged in the exercise of its reasoning powers, and these powers are employed on subjects of a probable nature. The study of mathematics has been considered as better calculated to strengthen the reasoning powers than any other branch of education. Though we would not wish to diminish the respect paid to the science of demonstration, yet, we must be permitted to suggest a query, whether the same object may not be as well, if not better, effected by the study of the learned languages? In the study of mathematics, the mind is tied down to certain prescribed rules, and fixed and unalterable principles; and although it arrives to correct conclusions, it is because it is impossible to arrive to incorrect ones which will prove satisfactory. In the study of the languages the premises only are given, the mind is left to proceed in its own way, and draw its own conclusions, and it is possible to arrive at several different and satisfactory ones, so that the exercise is of precisely the same nature, as the common practice in the active business of life is to be. The great difficulty in life is, to choose what course to pursue, where all appear equally inviting. Scarce any one would err, if the line between error and truth were distinctly marked, or conduct himself incorrectly, were the correct course the only one, that appeared plausible and proper. But it is a task to weigh the little circumstances, that cause the balance to preponderate in favor of any particular action or course of conduct; and he only, who is accustomed to careful consideration, will be preserved from rushing headlong into difficulties and perplexities, and will be able to move agreeably and regularly along the uneven path of life. Such careful consideration must necessarily be practised in, and will consequently be promoted by, the study of the languages. This study has, likewise, a more favorable effect on the mind, as it regards the reception of truth, than that of mathematics. There is no merit in admitting the truth, when forced upon us by the evidence of the senses or by mathematical demonstration. We cannot avoid it if we would; we must admit that two and two make four. But what merit is there in admitting this? And how will he be prepared to pass through life, who will admit nothing upon less evidence? He it is, that deserves credit, who candidly admits the truth, after duly appreciating the amount of opposite probabilties; who looks only for such evidence, as the generality of subjects admit, and does not demand positive proof or mathematical demonstration on all.

We have no opportunity, in the common concerns of life, to exercise the kind of reasoning, employed in mathematics. One evidence there will be always of a plausible kind, and we must be able to decide upon such as is presumptive or remain always in a state of indecision. The study of the languages then, exercises the mind in such kind of reasoning, and habituates it to such kind of evidence, as it will meet with in all the various concerns of life; while the study of mathematics employs the mind in a different kind of exercise, and accustoms it to seek for a different kind of proof, from what can be found on any other subject. It has indeed been asserted, that the conclusions, to which we have been led, would be true, were we confined in our studies to pure mathematics, but, as we pursue the study of mathematics in connexion with Physics, they are entirely without good foundation. It must not be forgotten, however, that our reasoning in Physics is purely mathematical, that we form theorems as capable of exact demonstration as any in Euclid's elements, and that we reconcile the result of the theorems with fact, as learned from observation, by making allowance for circumstances, and not by employing a different kind of reasoning. But in the study of the languages, the reasoning, let me repeat, is all of a probable kind, of that kind, on which we shall be compelled to depend in all the business of active life. The liability to error in this kind of reasoning constitutes one of the causes, why it is productive of soundness of judgment; in as much, as it leads to caution in the admission of premises, and in the drawing of conclusions, while at the same time, it accustoms one to depend on himself, and not on prescribed rules and principles. And, as the mind is uninfluenced by any sinister motives, but pursues the fair and legal deductions of right reason divested of all sophistry, the exercise must have a tendency to produce soundness of judgment; for every decision is an act of sound judging, and these repeated acts will, at length, establish the habit. We arrive at the general conclusion then, on this part of our snbject, that the study of the languages improves the memory in a manner that no other study will do, that it strengthens the reasoning powers and exercises them on subjects of a probable kind, and that it tends to give soundness of judgment.

The study of the languages, as is allowed by all, exercises a very powerful influence over the taste.—Some are of opinion that this influence is extremely injurious, while others maintain that it is highly beneficial. Before proceeding to remark on this subject, it may be well to observe, that we shall speak of taste only in connexion with style, since to treat of it at large would lead us into too wide a field of discussion, and carry us too far from the subject before us. Considering their improvements in style as an evidence of refinement in taste, we proceed to notice the effects of the study of the languages upon the style. The objection maintains that the study has a tendency to corrupt the style and consequently vitiate the taste, by giving a relish for Greek and Latin idioms and constructions. But can we derive no advantage from an acquaintance with the ancients, in regard to taste and style, because it will not *do* to imitate their forms and constructions? Let us apply the same rules to the reading of the ancients, that we do, to that of the moderns. Were we to imitate closely the best standards of modern writing, it would corrupt our style. We are told to neglect the ancients and follow nature, and may we not, with equal propriety, say, neglect the moderns and follow nature?—But what is meant by following nature? Can it mean other, than to tread in the path she has pointed out, to follow were she has gone before? And how has nature proceeded in her productions? How. in the formation of man, for instance? Has she not made them all alike in some general features, but differing in certain peculiar characteristics? Is there not among mankind a general resemblance, diversified by individual differences? So let our style of writing be; let us follow nature; let us make ourselves thoroughly acquainted with the general principles of good writing, and then pursue our own particular biases. Our taste and our style of writing should always be our own—original; but they need not on that account, differ from the taste and the style of every one else; we should not on that account, neglect making ourselves acquainted with the writings of others. No: we should study these writings thoroughly, not indeed that we may imitate them, but that we may imbue our minds with the principles of good writing. He, who has enjoyed advantages of refined society, will show it in his manners and conversation, without attempting to copy those, whose company he has kept, or even without thinking of his own manner and conversation. So he, who has been conversant with good writing will be able, after a little practice to write well himself, without attempting to imitate those, with whose writings he has been most conversant, and even without thinking of the manner, in which he himself writes. When we sit down to write, our minds should be so full of the subject, as to leave no room to think of our manner or the style of others; we should write our thoughts as they come warm from the mind, and clothe them in the dress, in which they present themselves; for if, as some maintain, we think only in words, the words, in which we think, must surely be best adapted to express our thought. We should not stop to inquire how such or such a writer would have expressed such or such a sentiment; how such or such an idea would have been expressed in Latin or Greek. It matters not whether we imitate Cicero or Johnson, Xenophon or Addison, it is equally absurd, equally destructive of all originality. And, till it is proved that it is of no advantage to make ourselves acquainted with the best modern writers, it will be difficult to convince one, who entertains correct ideas of the nature and means of improving style and refining taste, that it is entirely useless to make ourselves acquainted with the standard ancient authors. The ancient and modern here stand on the same footing. It is injurious to be tied down to the imitation of either, and equally so in the one case as in the other. If we can derive no advantage from the perusal of them unless we imitate their manner, they are both equally useless. The style will be improved, and the taste in this particular refined, by a continued attention to composition. But composition where the proper words are to be selected, and the construction of sentences attended to, in addition to the difficulty of furnishing proper ideas, is a task too arduous for the young. The mind bends under the burden,—becomes disgusted with the pursuit, and the important exercise of English composition is frequently neglected from no other cause.—The practice of selecting words and constructing sentences, where the ideas are supplied by some foreign source, forms a proper introduction to the difficult task of invention. It refines the taste, by such gradual and almost imperceptible progress, that a boy frequently discovers great discernment in judging of the beauties of composition—and great skill in the construction of sentences before he is aware of it, and long before he is old enough to be put upon the study of English composition; and, when he is put upon that study, he comes to it well prepared to remove with ease, any difficulty, that may occur. By this practice, which commences, in the study of the languages, with the commencement of translating, he forms his ear to a just estimate of the proper harmony and cadence of periods; and acquires a facility in producing this harmony and cadence, by a selection of words, whose sounds will best coalesce, and by such a collocation of them, as will best cause all to flow smoothly and easily together. The objection, that he is in danger of adopting Latin idioms will be removed if we merely suppose the boy himself to be one of common abilities, and his instructor one of correct taste. Thus the study of the languages forms a good introduction to that truly difficult and all important branch of education,—English composition. Instead then of cramping the genius and preventing its exerting itself in invention, it only serves as an assistant to aid it in its first attempts.

PORTRAIT OF SIR WALTER SCOTT.

Mr Newton, Mr Leslie, and Mr Edward Landseer, have lately returned to London from a visit to Scotland, which was undertaken chiefly for purposes connected with their profession. Each of these gentlemen resided at Sir Walter Scott's, and each has brought away a portrait of his host. The three portraits differ in some respects from each other. In Mr Leslie's picture, Scott is represented sitting in a chair, holding in his right hand a stick, which on account of his lameness, is his inseparable companion. The hair and the marks of approaching baldness are well depicted. Mr Leslie has reverted to the practice which once generally prevailed, of painting the arms of the sitter in a corner of the picture. The colours of the arms in the present instance are very quiet, and the object does not appear amiss. The motto is, "What it weel," Messrs. Newton and Landseer have painted Sir Walter in his library.—The dress is the same in all the pictures—namely a green coat, yellow waistcoat, light trowsers, and a black neck cloth. Messrs. Newton and Landseer have added a leather belt, attached to which Sir Walter carries a hammer and a small hatchet which he uses very frequently in pruning the trees on his estate—an occupation of which he is very fond.—Mr Landseer, who is known to the public only as a painter of animals, has proved by this effort that his talents are not limited to that branch of art in which he has rendered himself eminent. Although the portrait was made in a very short time, and under some disadvantages, that likeness is considered excellent.—Mr Newton's picture, which we should have before stated to be a very clever production, is to be immediately engraved. Mr Leslie's portrait is destined for a gentleman in America, for whom it was expressly painted.

Burns never was in Greenock but once, and that was when about to take passage for the West Indies. On that occasion however, his satirical spirit gave birth to one caustic remark, which is too good to be lost, and has not as far as we recollect, appeared elsewhere. Having gone to the Harbor to view the ship which he had destined to carry him from his native shores, he arrived just as a gentleman, going on board on the same errand, had the misfortune to stumble, and fall into the water between the ship's side and the quay. By the intrepidity and exertions of a seaman, who instantly plunged in after him, he was saved from drowning, and brought on board, with no other injury save a sound ducking. The rescue, however, demanded a signal display of his liberality towards his preserver, and turning round, he, with no small ostentation, tendered him the sum of *sixpence* as the reward of his courage and humanity. The bystanders were astonished and inveighed loudly against such unparalleled meanness. Burns alone remained silent, but when pressed to give his opinion of the act—"Why," said he, "the gentleman is surely the best judge of the *value* of his own life."

Greenock Adv.

THE BADGE.

JUST published and for sale at the Counting Room of the Christian Register, "The Badge, *a Moral Tale for Children, by the author of* "James Talbot," "The Factory Girl," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—LotteryTicket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first part, 8 cents, 2d do, 10 cts. third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 21 cents per dozen.
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
Also Dr Abbott's Seasonable Thoughts on Baptism.
A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.
A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.
A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.
Dr Channing's sermon at the ordination of Rev Jared Sparks. Twelfth edition.

FILIAL Affection, or the Clergyman's Grand-Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

MORAL & RELIGIOUS TRACTS.

MONROE & FRANCIS, No 128, *Washington-Street*, late No. 4, *Cornhill*, have assumed the *General Agency* for THE PUBLISHING FUND SOCIETY and offer for sale.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

ELEANOR MORELAND, the life and advice of an experienced and useful domestic assistant. 48 pp. price 8 cts.

DRUNKNNESS, its advantages and its disadvantages. 16 pages, price 3 cts.

THOMAS DORMER, the advantages of early rising, exemplified in the practice of a thriving tradesman. 20 pages, price 3 cts.

ISAAC JENKINS, the tale of a reformed inebriate and his amily. 44 pages, price 6 cts.

THE LOTTERY TICKET, an American tale exhibiting the folly and danger of this species of gambling. 56 pages, price 8 cts.

EDMUND & MARGARET, the rewards of sobriety and industry in humble life, a tale. 44 pages, price 8 cts.

THE DUTIES OF CHILDREN, a sermon by Rev Dr Channing. 16 pages, price 3 cts.

THE BROTHERS, with some account of Saving Banks; an excellent tract to distribute among those who need encouragements to economy. 68 pages, price 10 cts.

GENEVA CATECHISM, 1st part on Sacred History. 46 pages, price 8 cts.

Ditto Ditto 2d Ditto on The truths of the Christian Religion. 72 pages, price 10 cts.

Ditto Ditto 3d Ditto on Christian duties. 84 ps. price 12 cts.

ADVICE TO YOUNG WOMEN AT SERVICE, an American essay, by the author of James Talbot: a valuable manual for young women who go into families as domestic assistants 38 pages, price 6 cts.

THE SUSPECTED BOY, an American tale for youth discouraging falsehood; by the sameauthor. 28 pages, price 4 cts.

THOUGHTS which should accompany the BAPTISM OF CHILDREN, a sermon by Rev. Henry Colman. 16 pages, price 4 cts.

THE DUTIES OF PARENTS, a sermon by Rev Dr. Bancroft. 16 pages price 4 cts.

JUVENILE DEVOTIONS, with suitable reflections, by Well-beloved, suited for youth of 10 years and upwards. 110 pages price 20 cts.

—*ALSO FOR SALE AS ABOVE*—

FRANK. A sequel to Frank in easy lessons, by Miss Edgworth. 2 volumes, 500 pages, price 44 cts. each.

VILLAGE SKETCHES, American tales, & Religious discourses for youth. 250 pages, price 63 cts.

THREE QUESTIONS ANSWERED, a Sermon.—by Rev. Henry Ware, relative to the Christian Name, Character and Hopes. 24 pages, price 12 1-2 cts

WHAT IS RELIGION: An essay on Religion—22 pages, price 8 cts.

DR. WARE'S SERMON at the Ordination of his Son, Rev William Ware. 34 pages, 12 1-2 price cents.

MARY HOLLIS, an American tale. 28 pages, price 12 1-2 cents.

NEW-ENGLAND TALE, by the author of Redwood. 277 pages, price $1.

☞The above-named books and tracts for sale also at the Counting Room of the Christian Register.

Boston, Dec. 24.

District of Massachusetts, *to wit:*

District Clerk's Office,

BE IT REMEMBERED, that on the 4th day of December A. D. 1824, in the forty-ninth year of the independence of the United States of America, JOHN LAURIS BLAKE, of the said District, has deposited in this office the title of a book, the right wherof he claims as Author, in the words following, *to wit:*—

"Conversations on Natural Philosophy, in which the Elements of that Science are particularly explained, and adapted to the comprehension of young pupils; illustrated with plates. By the author of Conversations on Chemistry, and Conversations on Political Economy. Improved by appropriate questions, for the examination of scholars, also, by illustrative Notes and a Dictionary of Philosopical Terms. By Rev. J. L. Blake, A. M. Rector of St Mathew's Church, and Principal of a Literary Seminary, Boston, Mass. Tenth American Edition.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therin mentioned;", and also to an Act entitled, "An act supplementary to an act, entitled, an act for the Encouragemnt of learning, by securing the copies of maps, charts and Books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing engraving and etching historical, and other prints. ep4t

JNO. W. DAVIS. { *Clerk of the Distri of Massachusett*

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

THE SPARROW.

JUST PUBLISHED and for sale at Cotton's Book store No. — Washington-Street, formerly 47, Marlboro' Street, corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—BEATIE.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

A NEW YEARS PRESENT.

JUST Published and for sale by James Loring, No. 2, Cornhill, price 50 cents, with a frontispiece, "Rainsford Villa, or the Language of the Heart; a tale by a Lady.

☞Parents, who principally regard the morals of their children, & are also desirous of touching the finest feelings of the heart, may safely place this little tale in the hands of their affectionate charge.

N. B. Emulation or the benefit of Good Example. Evenings in New-England. Theodore, or the Crusaders. Little Nannette. Jessy Allan. The Sparrow, &c, &c. dec 31

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
N. Lazell, jr. *S. Bridgewater*
James Brown, *Cambridge*
L. Shattuck, Esq. *Concord*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
J. F. Thayer, *Medford*
W. Brown, Esq. *Plymouth*
J. R. Buffum, *Salem*
Rev E. S. Goodwin, *Sandwich*
A. G. Tannatt, *Springfield*
Calvin Maynard, *Sterling*
Hon. J. L. Hodges, *Taunton*
John Bigelow, *Templeton*
C. Harris, *Worcester*

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*
John Prentiss, Esq. *Keene*
J. W. Foster, *Portsmouth*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
William Eustis, *Eastport*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
S. Coffin, Esq. *Newcastle*
Samuel Johnson, *Portland*
George Thacher, Esq. *Saco*

CONNECTICUT.
Rev. S. J. May, *Brooklyn*
B. H. Green, *New Haven*

RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n Book Society, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*